



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

and that of the Bible. The numerous remarks in which the author himself confesses that forms alluded to in his book occur also in classical Hebrew, proved to him that he could not bring forward much that was new. A kind of development is certainly visible in the language of the Mishnah, even if it lost much of its former freshness in the process, and shows unmistakable signs of degeneration. But if some forms are rare in the Bible, the *wenige Spuren* are sufficient to account for their existence, and their more frequent occurrence in the Mishnah only permits us to conclude that in later times they were in preference.

Calling attention to a few minor details, we may observe that *pl.* אִשְׁפָּתוֹת [from אִשְׁפָּתוֹת with sharpening of the second vowel, and *Dagesh* following] is Biblical, and occurs Lam. iv. 5; also תַּכְרִיךְ, Esth. viii. 15. The nouns גִּדּוּל, קִדּוּשׁ, רַחוּק are not forms *qatul* with lengthened second syllable, but forms *qatal* הֶקְטַל is rather הִקְטַל with *Imala* [darkening of the *a*-sound].

In other respects the little book shows industry and a praiseworthy knowledge of the subject, and it may be anticipated that future works of the author's pen will be valuable to students of Semitic philology.

H. HIRSCHFELD.

*Maimonides' Commentar zum Tractat Kilajim, zum ersten Male herausgegeben, mit verbesserter Hebräischer Uebersetzung und mit Anmerkungen versehen.* Von Dr. SALOMON BAMBERGER. 58 and 28 pp. (J. Kauffmann, Frankfurt a/M.) Also with a Hebrew title.

It is pleasing to note that the editions of single tractates of Maimonides' Arabic Commentary on the Mishnah have lately increased considerably. This path of investigation having been entered upon by very able authorities, it forms an appropriate task for younger students to follow in their footsteps. The above-mentioned latest edition is certainly not the worst, although one of the most difficult, because the editor had to make himself acquainted with a mass of abstruse names of plants and animals. It is unfortunate that the editor could not avail himself of the MSS. of the Bodleian Library at Oxford. It is all the more commendable that with such incomplete means at his disposal he succeeded in providing us with a serviceable text.

In addition I will make only a few suggestions. P. 2, l. 5, אֶלְכָּבוֹר is only a copyist's mistake for אֶלְכֹּזֶר, or rather אֶלְכֹּזֶרָה, see the

article in the *Muhīt al Muhīt*, where the form כסבר is mentioned. P. 6, l. 3 from the bottom, read אכתלםת. P. 16, l. 1, נאהיך is good Arabic, and has the signification of חסבך, *sufficient for thee*; see *Muhīt*. P. 30, l. 15, read פתנתמע; p. 31, last line, is ותמר preferable. P. 33, line 15, אלצוור is right, the *waw* being *mater lectionis*, which is quite a common occurrence in Jewish-Arabic texts. P. 37, l. 6 from the bottom, אלי is quite right, because חאנ viii. is always followed by that preposition. *Ibid.* l. 3, זמנמה need not be altered. P. 45, l. 8, ברר is certainly given in the dictionaries. Freytag, it is true, says only *nomen plantæ*, but see *Muhīt*, I., p. 80, first column, l. 7, etc.

The remarks attached by the editor, both to the Arabic and Hebrew text, are carefully thought out, and the table of figures helps greatly towards the understanding of the Commentary.

H.

*Religion and Morals: A Short Catechism for the Use of Jewish Youth.*  
By the REV. J. STRAUSS, D.D., Rabbi. Second edition.

A CATECHISM is perhaps one of the most difficult books to write, and one of the most easy to criticise. The difficulty of writing it and the ease of criticising it are increased when the catechism is a short one. There are obviously so many different ways of imparting to children the elementary truths of a religion, and there are so many different views as to what precisely constitute the religious essentials, that no two catechisms will be compiled quite on the same plan. The work before us lays emphasis on spiritual religion, and not upon ritualism. The Rev. Dr. Strauss has taken pains to teach his youthful readers that the fundamental principle of Judaism is the belief in the existence, eternity, unity, omnipotence, omnipresence, and infinite wisdom of God. These are long words, it is true, for the comprehension of a child, but they are each referred to a note of explanation. The explanation embodies a passage from the Bible, which sets forth the doctrine which the word signifies. Thus, the term "belief" is referred to the passage in Isaiah xlv. 10, 11: "Ye are my witnesses, saith the Eternal, and my servant whom I have chosen; that ye may know and believe and understand that I am He; before me there was no God formed, neither shall there be after me. I, even I am the Eternal, and beside me there is no Saviour."

The word "unity" has beneath it the obvious quotation, "Hear, O Israel, the Eternal our God, the Eternal is One" (Deut. vi. 4). It is just questionable whether these words from the Bible are of a